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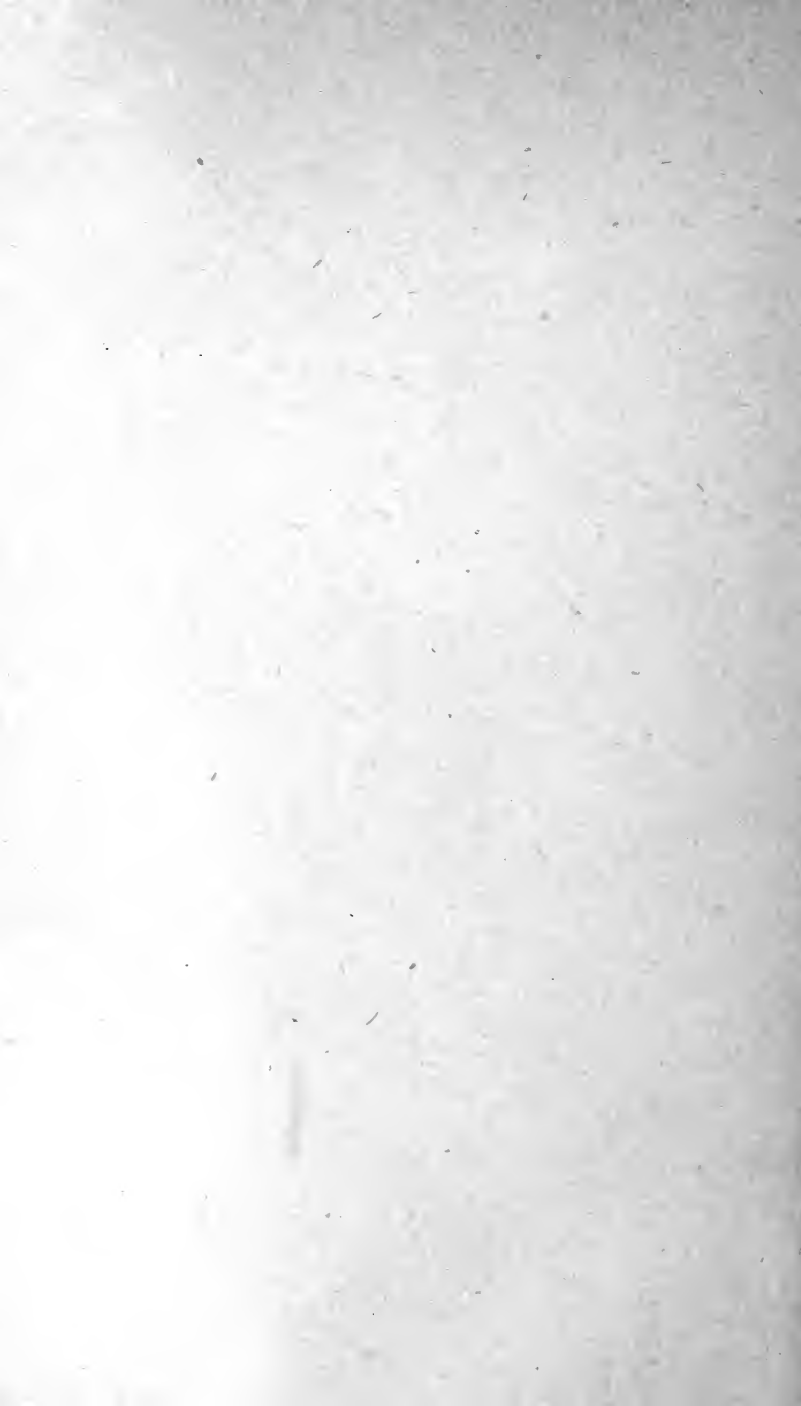
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PAMPHLETS

ON

THE COUNTRY CHURCH

vol. 2



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A Social Service Program for the Parish



The Joint Commission on Social
Service of the Protestant
Episcopal Church



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OF THE
PROTESTANT EPISCOPAL CHURCH

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A
Social Service Program
for the Parish

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FOREWORD

This pamphlet is the first of a series on various phases and methods of social service to be issued by the Joint Commission on Social Service of the Protestant Episcopal Church. It is designed to suggest to the parish minister how he can put himself and his people in relation with the total movement for social betterment in which not only our own Church, but other communions, are finding constantly fresh interest, inspiration and opportunity.

The program has been made, it is hoped, reasonably comprehensive, without at the same time being overloaded with details. Some phases of the subject have, from considerations of space, been ignored, and others merely touched on; but it is intended to follow this initial pamphlet with others on such topics as "The Agricultural Community and Its Problems," "The Church and Organized Labor," "The Sunday School and Social Service," "The Seminaries and Social Service," "Social Service for the Diocesan Commissions." A "Bibliography of the Social Problem" is in preparation, and will be issued shortly.

With a view to making the use of this initial Program more effective and promoting helpful relations between itself and parish ministers, the Commission invites the co-operation—and suggestions—of ministers throughout the church at large. All communications should be addressed to the Rev. F. M. Crouch, Field Secretary, 157 Montague Street, Brooklyn, New York.

A SOCIAL SERVICE PROGRAM FOR THE PARISH

SOCIAL SERVICE AND THE PARISH

The success of social service work by the church at large depends ultimately upon the effort of the individual parish. Unless the minister of the individual church and his workers, men and women, take a hand in actual community service, the efforts of larger units, diocesan or national social service organizations, must go largely for naught. In fact, a chief effort of these larger bodies should be to interest the individual parish and its minister in the world-wide movement to improve conditions of life and work for men, women and children—to insure that justice in social and economic relationships without which political democracy is but the shadow of a dream—to inaugurate a Kingdom of God in which, as the prophets of Israel preached, righteousness and justice shall go hand in hand, in which services and service shall be complementary. A social service league or committee in every parish is the desideratum, unless the work of diocesan and national organizations is to halt on one foot.

THE PARISH AND SECULAR SOCIAL SERVICE AGENCIES

The moment we come to a consideration of parochial social service, we find that the parish cannot stand by itself in the effort to improve community conditions. To do really effective work, it must co-operate with other religious agencies and with secular agencies in a common effort for the common good. Social service must be more than interdenominational; it must be communal. "He who is not against us is for us" may well serve as the slogan of men and women in the church who are trying to do their share to inaugurate the kingdom of justice and righteousness on earth.

Now the striking fact is that thus far the church,

which should be in the van of any effort at human uplift, has lagged in the rear of the contemporary social movement. The church, which once assumed, and rightfully assumed, leadership in ameliorative or curative work for the ills of society, has unfortunately failed to assume such leadership in the preventive movement of our day—the movement which would not merely succor him who has fallen by the wayside among thieves, but which would effectually see to it that no one need fall among thieves, for the good and sufficient reason that there should be no thieves among whom to fall. To clear the Jericho road of robbers is, in Bishop William's phrase, the new version of the parable which is demanded by the spirit of our day.

In this contemporary work of social prevention, which implies a gradual if not abrupt social reconstruction, the church, as we have intimated, has much to learn from the experience of secular agencies. What are some of these lessons?

THE NEED OF A SOCIAL SERVICE PROGRAM

In the first place, there is need of a *social service program*. The church has been floundering about in the field of social service because she has not known how and where to direct her efforts. If she would go to school to the secular agencies, she would gain some valuable aid in orientating herself with respect to the whole work of social uplift. In other words, a social program might be formulated from an examination of the phases of activity in which our philanthropic and civic organizations are engaged. What are some of the things in which these organizations are interested? It will be instructive to tabulate some of them, more or less at random:

The Anti-Tuberculosis Crusade.

The Housing Crusade (closely related to the above).

The Anti-Vice Crusade (for the suppression of the white slave traffic and the subsequent suppression of prostitution).

The Anti-Divorce Crusade (for the purpose of securing Federal regulation).

The Child Welfare Crusade (a comprehensive

movement, including such various phases as education, housing, child labor, recreation, prevention of cruelty, etc.).

The Woman Movement (including woman labor, the suffrage crusade, etc.).

The Social Center Movement (an attempt to educate community opinion by providing meeting-places and forums in the public school buildings, etc.).

The Movement for the Wider Use of the "School Plant" (cf. *supra*).

The Civic Forward Movement (an effort to combine citizens and organizations of various communities in a concerted program of civic and social progress).

The Rural Forward Movement (an attempt to promote the prosperity of our agricultural communities by improving farming methods, business co-operation among farmers, and conditions of life and work—summed up in the three-fold formula: "Better farming, better business, better living").

The Conservation Movement (closely allied to the above; aims at the proper use of our natural resources, with a view to future as well as present national welfare).

The Labor Movement (focalized in our great industrial centers and often identified with the larger social movement, of which it is merely a phase; includes such problems as wages, conditions and hours of employment, prevention of and compensation for industrial accidents and diseases, unemployment, old age insurance, etc.).

The Immigration Question (including such phases as the regulation of immigration, the distribution of immigrants, the prevention of exploitation by unscrupulous contractors, etc.).

Some of these interests are larger, some smaller; some deal with one phase of the total social problem, some with another phase; some approach the problem from one point of view, some from a quite different point of view. As a matter of fact, the secular agencies have not yet co-ordinated and correlated their efforts; they are themselves working independently in great measure, instead of co-operatively. They are

feeling the need of a comprehensive program on which all may come together. In broadest terms, such a common platform has been suggested in the three-fold formula: "Socialize the land, socialize the water, socialize the air."

THE PROGRAM AND THE TWO-FOLD NATURE OF THE PROBLEM

It seems, however, that such a common program may be better indicated in social than in natural terms. Instead of saying, "Socialize land, water, air," let us say "Socialize the city, and socialize the country." If we will begin to think in terms of this two-fold division, our problem may be simplified. For, as has been pointed out, social service—parochial social service—is in reality community service. Now communities differ each from its neighbor; no two have the same characteristics. Yet there are, roughly speaking, two general types of community in our own day—the *industrial* and the *agricultural*.* To be sure, there are communities of a hybrid nature, partaking of the characteristics of both these types; but for the sake of simplicity, let us confine ourselves to the two types in order that we may understand the essential difference between them.

THE INDUSTRIAL COMMUNITY

What is the fundamental difference between these two types of community? It is a difference due mainly to their respective economic bases. The industrial community has grown up around the factory. Now, the factory tends to concentration of population—the herding of employees, first in miserable shacks, then in foul tenements, in the immediate vicinity of the shop which gives them work.† Multiply

* The terms *industrial* and *agricultural* are, in this connection, to be preferred to the terms *urban* and *rural* or any other terms which contrast the city with the country without recognizing the economic conditions which, on the whole, differentiate the city from the country. As a matter of fact, many so-called rural communities are industrial rather than agricultural. Some of our smaller mill-towns, for instance, present on a lesser scale the problems which confront the great manufacturing city. In the following discussion, then, the distinction is made between industrial and agricultural communities rather than between urban and rural.

† An exaggerated instance of such industrial concentration is the "company town," where the "workers" live in uniformly unsightly and insanitary shacks and do their trading at the "company store," owned and operated by their employers.

factories in restricted areas, as is the usual case in our industrial centers, and you multiply centers of congestion—the overcrowding of population from which spring some of the most serious evils of our manufacturing communities. To be sure, the modern city has, in many cases, attempted to mitigate extreme congestion by improving housing conditions and facilities for transportation. Nor should all the manifold ills which beset the life of the typical industrial community be charged to this single cause of overcrowding. The fact remains, however, that in a densely built-up manufacturing center certain well-recognized evil consequences will be found which do not arise in an agricultural community where, from the very nature of the case, people are not compelled to rub elbows as they are compelled to under urban conditions. The sickness, vice, and intemperance which cause so large a part of the misery from which under present conditions our industrial population cannot hope to escape are largely due, directly or indirectly, to the huddling of sections of that population about the factories which give them employment. This concentration and other causes traceable to urban conditions prevent the individual initiative and personal freedom of movement indispensable to the best social results.*

THE AGRICULTURAL COMMUNITY

The problem of the agricultural community, on the other hand, is the problem of isolation—segregation of population. To make a living by farming a man requires some space. Moreover, the nature of his vocation has, till quite recently, made him largely independent of his fellows, so far at least as the actual process of production is concerned. Given one or two or three farm-hands, the farmer could wrest a living for himself and them from the soil, with little contact or co-operation with other farmers.* Self-sufficiency and lack of co-operation have hampered the

* The ills of the industrial community, especially of the large city, are due partly to the great proportion of aliens, in large degree recent immigrants, whose ignorance of American standards and American business methods makes them easy victims of commercial exploitation. The education of these people to a higher and wider sense of their rights and duties in a modern democracy is one of the fundamental needs of our country to-day.

normal development of agricultural society, though at the same time the environment of rural life has saved its followers from many of the evils that beset the city. The rural problem may, in short, be defined, according to President Butterfield, as the problem of maintaining on our soil a population which shall not only supply the nation with its food and raw materials of industry, but also measure up to the level of our American civilization and standard of living, individual and social—a standard which shall make adequate provision for development of body, mind and spirit.* The farmer is not only a food-supplier: he is a citizen of this nation, and should be a citizen of the Kingdom of Heaven.

FURTHER DIFFERENCE BETWEEN THE TWO TYPES OF COMMUNITY; THEIR RELATION

The two types of community—industrial and agricultural—are therefore different in that one tends to concentration of population, and the other to segregation of population. But there is a further difference, related to the above. The industrial or labor problem, as we see it to-day, is chiefly a city problem—focalized in our large manufacturing centers. But the labor problem is only part of our total social problem; it is fundamentally, though perhaps not immediately, less vital than the agricultural problem. The one may destroy our national welfare by explosion: the other may no less surely destroy it by erosion. The one may shatter the social fabric; the other may undermine it. In other words, while the nation at large may suffer because a large part of the population has not enough wages to live on, all of us may suffer because we have not enough food to live on. This may seem to borrow trouble from coming centuries, but the fact remains that if our population increases at its present rate, and our national resources decrease at their present rate, it may not be more than three or four gen-

* Lack of facilities for recreation and rational social intercourse is a potent factor in the degeneration of our rural population, and particularly in the "boy and girl" problem of our smaller communities. The white slave traffic is largely fed with country girls who lack the opportunity for wholesome and well-regulated recreation of mind and body. The duty of the Church in such communities is clearly co-operation in any and all honest efforts to provide legitimate amusement for the younger generation.

erations before our country will be put to it for food and raiment. The conservation and country life movements owe their origin to a perception of this danger by a gifted few, and their development to the education of the masses to the peril.

A TWO-FOLD PROGRAM NEEDED

These things being so, it follows that we must have one kind of social service program for an agricultural community, and another kind for an industrial community. The difficulty again arises, however, that communities of the same type differ among themselves. One diocesan missionary has even gone so far as to say that there is no rural problem, because rural communities have no conditions or problems in common. His stricture, however, seems due to a failure to understand the true nature of the agricultural problem, as outlined above.

The very fact that, despite general fidelity to type, there are local variations, only enforces the need of an actual survey of conditions in the individual community, industrial or agricultural, as a means of supplementing a general program, which can, after all, merely suggest certain lines of approach to the problem which confronts the individual parish. Social service by the parish must, indeed, start with some investigation of actual conditions and needs. No program for general use can be followed slavishly. It is, in fact, in the adaptation of the program to the individual parish and community that it must find its practical success. The appended programs for social service in the two types of community above considered are therefore offered tentatively as indicating certain lines of service which social workers are finding necessary. (See Appendices A and B.)

HOW TO CARRY OUT THE PROGRAM: RELATION WITH OTHER AGENCIES

If the first need in parochial social service is a program of work to be undertaken, the second and consequent need is how to carry out the program. As indicated above, this cannot be done by the local church unaided. Co-operation with other agencies working

for social uplift is necessary, not only for the reason just mentioned, but also because in the nature of the case the church agency for social service almost invariably lacks the knowledge and the experience which is at the disposal of the secular agency, whose workers are largely specialists in their respective departments. It may be that in a given community—a small rural community, for instance,—there is no such specialist outside the ranks of organized religion as is here assumed. In such case, the duty of the church is all the greater. She must do what she can to supply the need, at least temporarily.* But in most instances there is at least one organization to which the church-worker may look for guidance in his effort at social service. As an example, take the case of two churches in the diocese of Milwaukee, both of which did pioneer work in social service before the formation of the diocesan committee. One of them has taken over from the Associated Charities of its community the responsibility for cases of disease and distress in its own neighborhood, and has supplied visitors and a professional district nurse. Another has maintained a play-ground in a congested district. In both these cases, however, the church could count on the experience of workers trained for their specific tasks. Again, Holy Trinity Church in Brooklyn has supplied "friendly visitors" to the Bureau of Charities and "big sisters" to the Juvenile Probation Association, all of whom work under direction of these respective secular agencies. The Bureau and the Association are both desirous of securing more workers from the same church. Holy Trinity also maintained during a part of the past summer a play-ground in co-operation with the Parks and Playgrounds Association. These are but so many instances of how the church worker and the secular agency may co-operate in common service.

The method, then, is first to find out what your community needs and then to look about for possibilities of co-operation with secular agencies which have the experience and technical knowledge, and which,

* The "Charity Organization Society" is just as necessary in the smaller as in the larger community. The best social service the church in a small community might render might be to bring local agencies and agents together in such a society.

because often undermanned, will welcome assistance from intelligent church members.*

WHAT SHALL THE PAROCHIAL SOCIAL SERVICE AGENCY BE?

In the foregoing discussion, we have assumed a parochial social service organization, without defining its nature. Shall it be a social service league, or a smaller committee, or shall the parish employ a social service secretary? In a small church a secretary of the right kind might be sufficient: no formal organization might be necessary. The secretary, or lacking such, the minister himself, might ascertain the community needs and bring his people to a knowledge of them and a desire to serve. In a larger parish, like Calvary, Pittsburgh, both a secretary and an organization, with special committees, may prove the most satisfactory method. The important thing is to get at least a single agent awake to the social problem as shown by local needs, and eager to help in its solution. The organization may be of slower growth. Best of all, in a small church, would be a committee of the whole.†

MEANS OF AROUSING INTEREST IN THE PARISH

There are various ways and means to arouse interest in social service. There is the social service class, meeting regularly—on Sunday or other day—to discuss the social problem in general and with special reference to community needs. There is the conference on social topics for more popular appeal; it may be held at the close of the Sunday evening service, and be open to all who are interested, whether they desire to attend the service or not. The con-

* It should be distinctly understood that the presence of such "secular" agencies in a given community is an opportunity for social service by the local church or churches, and not an excuse from such service. The parish must do its share of the work, but it can do it most effectively through co-operation with other agencies. *Vide* the chapter on "The Religious Treatment of Poverty," in Dr. Devine's "Spirit of Social Work" (Charities Publication Committee, New York, 1911).

† It is exactly this "committee of the whole" at which the minister and his helpers should aim, whether the parish be large or small. The employment of a social service secretary or the organization of a social service league should not be an excuse from, but an incentive to, individual service on the part of every member of the parish. The parish secretary and the parish league should be only some among many workers.

ference thus serves as a community forum, where specialists invited from outside may present various phases of the social problem, and an opportunity may be given for informal discussion. A parish social service library is also desirable—a small but carefully selected lot of books of interest to the Christian citizen, who may not own them or be able to get them from a community library. Visits to various social institutions and schools may also serve to arouse interest and give valuable information.*

But the chief desideratum is to find a specific task for each member of the parish who is competent and willing. By bringing him—or her—into actual contact with social conditions in the community the parish church will perform the double service of rendering aid where needed and of educating its constituency. The danger to be guarded against is that of stopping with the particular case—the concrete instance—and not passing on to some constructive effort to better conditions in general. Not merely to succor the fallen wayfarer, but to clear the road is the necessity. In this constructive effort is the opportunity for a community forward movement which shall combine all agencies, secular and religious, in a common campaign to improve local conditions of life and work, and so help to make possible the all-round development, physical, mental, spiritual, which should be the right of every man, woman and child in the community. Such a community forward movement as the result of the effort of the individual parish or parishes is a consummation devoutly to be wished.

RELATION OF SOCIAL SERVICE TO GOVERNMENT

It goes without saying that much of what we call social service ought not to be necessary. It may seem a derogation from the spiritual mission of the church to engage in the efforts to insure the justice, the better conditions of life and work, the wide opportunity for individual and social development, which it is the desire of voluntary social agencies to bring about. But until actual provision is made by the state

* The need and opportunity for social service instruction in the Sunday school is a matter of vital importance, and may be made the subject of a special pamphlet.

or other agencies for the prevention of the evils and the meeting of the needs which are helping to produce the social unrest of our day, the church must stand by the work, just as in former ages she stood by the almsgiving and the ministration to individuals, which have resulted in so many functions of our present government—hospitals, alms-houses, schools and the like. When government or other agencies shall have assumed the new obligations which new social and economic conditions are forcing on us, then the church may relinquish her share in the work and press on to some other worthy task. But service of some sort must always be a part of her divine mission, whether that service be individual or social, whether it be the service demanded by conditions or problems past, present or future. Herein is the summons to social service on the part of the individual parish, without whose support the efforts of diocesan or national social service agencies must, as indicated at the outset, be largely futile.

APPENDIX A

A SOCIAL SERVICE PROGRAM FOR A PARISH IN AN INDUSTRIAL COMMUNITY

I. INVESTIGATION OF LOCAL CONDITIONS*

1. *Topography.* Situation and area of the community; distance from other communities; physical characteristics—rivers, lakes, hills; means of communication and transportation—telephones, automobiles, trolley-cars, etc.

Has there been any attempt to formulate and carry out a "city plan" which shall make adequate provision for factory-sites, civic and social centers, boulevards and promenades, parks and playgrounds, school-sites, transportation lines, proper housing areas, etc.? If not, why not? Cannot something be done in this direction?

2. *Population.* Composition: proportion of natives to aliens, of wage-workers to employers, to professional workers, to idlers.

Is there a spirit of co-operation or of class-consciousness? Lawlessness? Frequent strikes and lock-outs? Disposition to arbitrate industrial disputes?†

How can your parish promote a spirit of good will in common service?

3. *Industries* (cf. 2, *supra*). Character: dangerous, confining, monotonous? Conditions of employment: sanitary shops, comfort and safety devices, fire protection, etc.? Hours of employment: for men, for women, for children? Proportion of women employees? of child employees? Rate of wages: adequate to the community's standard of living?

What has been done in general to improve working conditions? What might be done? How can your parish help?

4. *Living Conditions.* Housing: tenements, "model" homes for working people, etc.? Recreation and amusement: parks and playgrounds, theatres and moving-picture shows, dance-halls and saloons. athletic clubs, etc.? Transportation: distance of homes from factories, overcrowding of cars, rate of fares, etc.?

What has been done—what can your parish do—to improve living conditions?

* In the case of most industrial communities the field of investigation may be too large to be looked after by the individual parish unaided. In such case the parish may join forces with other local betterment agencies. In many instances data may be obtained from civic and philanthropic organizations, which may be supplemented by investigation of some special field or need. At any rate, the individual parish should at least know conditions of life and work among its own constituents.

The questions under the various headings in the above outline are intended to be merely suggestive, not comprehensive. The program,

APPENDIX B

A SOCIAL SERVICE PROGRAM FOR A PARISH IN AN AGRICULTURAL COMMUNITY

I. INVESTIGATION OF LOCAL CONDITIONS

1. *Topography.* Situation and area of the community; distance from adjacent communities; physical characteristics—rivers, lakes, hills, forests, pasture and farm lands; means of communication and transportation; rural free delivery, telephone, automobiles, trolley-cars, railroads, etc.; size of farms.

What has been done in the way of a community plan? (Cf. the Program for an Industrial Community, Appendix A.)

2. *Population.* Composition: proportion of natives to aliens, of farm-owners and practicing farmers to farm-hands, to professional workers, to idlers, etc.

Is there a spirit of co-operation or of independence among the farmers? Are they on good terms with the professional workers? Is the farming population progressive or not? prosperous or "just making a living"?

3. *Agriculture.* Prevailing kinds? specialties? How carried on: new methods and implements? farmers' co-operative societies for buying supplies and for selling products (creameries, cheese-factories, meat-packing agencies, etc.)? General progress or decline? abandoned farms?

4. *Living Conditions.* Proportion of good homes? Sanitary improvements, comfort devices, public sewers, etc.? Devices for lightening the housekeeper's drudgery? Living conditions among farm-hands? Recreation?

in short, as indicated in the text (page 13), should be modified as necessary in the light of actual community conditions and needs.

Further, it is not intended that everything should be undertaken at once. This program is offered in the hope that individual parishes may awake to the problems which confront their communities and may put their members to work. If the parish will merely try to meet some simple and evident need of the community of which it forms a part, it will gradually find a way to more comprehensive service. That simple need, however, to be met effectively, must be met intelligently on the basis of knowledge of local conditions and opportunities for service.

† The opportunity for the local churches to mediate in industrial disputes, especially in the smaller communities, is worthy of serious attention.

APPENDIX A

5. *Public Health* (cf. 3 and 4, *supra*). Prevalent diseases and percentage of illness? Hospitals: numerous, well-equipped, well-conducted? Board of health efficient? Number of reputable physicians? of quacks? Comfort stations? (cf. saloons). Number of industrial diseases and accidents: preventable, unpreventable?

What can be done?

6. *Education*. Schools: numerous, up-to-date in equipment and management, adequate to community needs? Technical, commercial and professional schools and colleges? Lecture courses, public libraries, concerts, drama?

What has been done in the way of wider use of the school plant—i. e., as a social and recreational center? for night courses, etc.? Does education given in your community really seem to fit pupils for actual life, or is it ultra-academic?

What can you do?

7. *Civic Administration*. Competent and honest officials? notorious corruption and malfeasance? Administrative departments adequate to community needs? Progressive spirit? Relation with voluntary agencies for social uplift?

How can you help?

8. *Vice, Crime, Intemperance*. Houses of ill fame: protected corrupt officials? officially inspected and regulated? Prevalence of white slave traffic? Vice in tenements? Prevalence of crime and proportion of juvenile delinquency? Prison conditions and methods? Probation work and children's courts: "big brothers" and "big sisters"? Number and character of saloons and disreputable hotels? Excise laws and police enforcement? Decent clubs for workingmen and women?

What can be done?

9. *Moral and Spiritual Forces*. Number of churches? of social service agencies? Progressive spirit in the churches? Efficient Sunday schools? Men's clubs? Women's clubs? "Boy Scouts"? etc.

10. *The Chief Need or Needs of the Community*. In the light of the above investigation, what should you say is the chief need of your community? Do you see any way to meet the need?

II. RELATION BETWEEN THE COMMUNITY NEED AND REMEDIAL AGENCIES

1. *Forces Engaged in Community Uplift*. Associated Charities? Probation Association? Tuberculosis Com-agencies beside the constable for dealing with these problems? Are there any voluntary agencies at work?

ERRATA

Appendix A, II, 1 (bottom of page 20) should read thus:

1. *Forces Engaged in Community Uplift.* Associated Charities? Probation Association? Tuberculosis Committee? Housing Reform Committee? Arbitration Boards for the settlement of industrial disputes? Community Forward Movement? etc.

Appendix B, I, 8 (middle of page 21) should read thus:

8. *Vice, Crime, Intemperance.* Are there any recognized agencies beside the constable for dealing with these problems? Are there any voluntary agencies at work? If not, is there not need for them? What special needs? How many "hotels," and how reputable?

APPENDIX B

5. *Public Health.* Prevalent diseases (typhoid, malaria, rheumatism, hookworm, pellagra) and percentage of illness? Are there any hospitals or pest-houses or health officers? Accidents due to agricultural machinery and the natural risks of farming?
 6. *Education.* Rural and agricultural schools? University extension courses, the Grange, farmers' institutes, "model" farms and experiment stations, concerts, moving-pictures, newspapers and magazines, bulletins of U. S. Department of Agriculture, etc?
Is any effort being made to fit the education to the actual needs of the community—to train boys and girls for usefulness on the farm and in the home, with a view to keeping them on the farm, rather than encouraging them to go to the city to find their opportunity? Is agriculture being taught not only as a livelihood but as a vocation and a national duty?
 7. *Community Administration.* Is there any recognized administration? Is the town-meeting awake to its opportunities for social service?
 8. *Vice, Crime, Intemperance.* Are there any recognized mittee? Housing Reform Committee? Arbitration Boards for the settlement of industrial disputes? Community Forward Movement? etc.
 9. *Moral and Spiritual Influences (good and bad).* Number of churches and church members? interdenominational rivalry? union church or union services? Progressive spirit in the local churches? Efficient Sunday schools? Local Y. M. C. A.? School buildings as social centers? Number of saloons? Local option? Dance-halls and moving-picture shows? "Gangs"?
 10. *The Chief Need or Needs of the Community, in view of the above*
- II. RELATION BETWEEN THE COMMUNITY NEED AND LOCAL REMEDIAL AGENCIES
1. *Forces Engaged in Community Uplift.* Are there any?
 2. *Success of Such Forces, if Any.* Needing funds, workers, program?

APPENDIX A

If not, is there not need for them? What special needs? How many "hotels," and how reputable?

2. *Success of Such Forces.* Perfunctory or really efficient service? Needing funds or workers? Lacking a constructive program?

III. RELATION BETWEEN LOCAL AGENCIES AND THE PARISH AGENCY

1. *How has your parish co-operated in community service?* In what special field of effort? With what organizations? With what success?
2. *If you have not yet co-operated in social work, how can you?* In what field? With what agencies?
3. *Can your parish assume leadership in any needed work which is not being done?*

IV. ATTITUDE AND EDUCATION OF PARISHIONERS*

1. *Are your people favorably disposed toward social service?* If so, how can you utilize their services? As volunteer workers under direction of secular agencies in your community? Collectively, through a social service league or committee?
2. *If they are not favorably disposed, how can you win them over?* By persuasion? By education—through a social service class, through conferences on social topics, through visits to actual institutions or districts that need help, through reading courses, etc.?

V. KINDS OF SOCIAL SERVICE IN WHICH AN INDUSTRIAL COMMUNITY SHOULD BE ENGAGED (cf. I., *supra*. The following lines of effort are stated by way of summary and for the purpose of concreteness.)

1. City-planning
2. Housing reform
3. Provision of recreation facilities
4. Educational reform
5. Improvement and cheapening of transportation
6. Suppression of vice, crime and intemperance
7. Prevention of industrial diseases and accidents, and compensation therefor
8. Abolition of child labor
9. Regulation of woman labor
10. Promotion of efficiency of civic administration

* An opportunity not to be neglected by the minister in this connection is that of supporting, and inducing his people to support, men—and women—of the community who may have become unpopular simply because they are striking at local abuses and special "interests." On the other hand, the minister may need such support himself!

APPENDIX B

III. RELATION BETWEEN LOCAL AGENCIES AND THE PARISH AGENCY. (Cf. the Program for an Industrial Community, Appendix A.)

IV. ATTITUDE AND EDUCATION OF PARISHIONERS. (Cf. the Program for an Industrial Community, Appendix A.)

V. KINDS OF SOCIAL SERVICE IN WHICH AN AGRICULTURAL COMMUNITY SHOULD BE ENGAGED (by way of summary)

1. Improvement of agricultural theory and practice
2. Improvement of means of communication and transportation
3. Improvement of living conditions, especially among farm-hands
4. Reconstruction of rural education for the purpose of holding farm-children to the farm
5. Revival of the rural church in relation to the special needs of a farming population

